THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be be free indeed" (JOHN 8: 35, 36).

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THE LIVING AND THE DEAD.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE Atonement of Jesus Christ is the means by which salvation has been placed within the reach of all mankind—poor and rich, bond and free, and, be it added, living or dead.

We have seen, in the light of scriptural demonstration, that, except through compliance with the laws and ordinances of the gospel as enunciated and prescribed by the Lord Jesus Christ, no man can attain a place in the kingdom of God.

What, then, of the dead which have lived and passed away without so much as hearing that there is a gospel of salvation or a Savior of the race? Are they to be hopelessly and forever damned? If so, the phrase "eternal justice" should be stricken from Scripture and literature, and "infamous injustice" substituted.

Think of the myriads who died before and at the Deluge, of the hosts of Israel who knew only the law and died in ignorance of the gospel, and count in with them the millions of their pagan contemporaries; then think of the generations who passed away during the long dark night of spiritual apostasy, predicted by prophecy and attested by history; and contemplate the heathen and but partly civilized tribes of the present day. Are these, to whom no knowledge of the gospel has come, to be under eternal condemnation in consequence?

In the hereafter the saved and the lost are to be segregated. The Scriptures so avouch. Therefore, were there no salvation for these who have died in ignorance of Christ's Atonement and His gospel, these benighted spirits could never associate with their descendants who have been privileged to live in an age of gospel

enlightenment, and who have made themselves eligible for salvation, by faith and its fruitage, obedience.

I have read of a heathen king, who, through the zealous efforts of missionaries whom he had tolerantly admitted to his realm, was inclined to accept what had been presented to him as Christianity and make it the religion of his people. Though he yearned for the blessed state of salvation which the new religion seemed to offer, he was profoundly affected by the thought that his ancestors, the dead chieftains of his tribe, together with all the departed of his people, had gone to their graves unsaved. When he was told that, while he and his subjects could reach heaven, those who had died before had surely gone to hell, he exclaimed with a loud oath, "Then to hell I will go with them."

He spoke as a brave man. Though, had he been more fully informed he would have known that the gospel of Jesus Christ entails no such dire certainty; but that, on the contrary, the spirits of his noble dead would have opportunity of learning, in the world of the disembodied, the saving truth which in the flesh had never saluted their ears.

The gospel is being preached to the dead. Missionary service in the spirit world has been in progress since its inauguration by the disembodied Christ while His crucified body lay in the tomb (John 5: 25).

Christ's promise from the cross to the penitent thief dying by His side, that the man should that day be in paradise with the Lord, tells us where the Savior's spirit went and ministered during the interval between death and resurrection. Paradise is not heaven, if by that name we mean the abode of God and the place of the supremely blessed; for in the early light of the resurrection Sunday the risen Lord decisively affirmed that He had not then ascended to His Father (See John 20: 17).

Peter tells of the Lord's ministry among the disembodied: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison" (I. Peter 3: 18-19).

The terms of salvation are equally binding upon the quick and the dead: "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (I. Peter 4: 6).

The Atonement would be shorn of its sublime import and effect were its provisions limited to the relative few who have complied with the ordinances of the gospel in the body. But the Scriptures abundantly show that the Atonement is of universal effect, reaching every soul, both in the certainty of resurrection from death and in the opportunity for salvation through individual obedience. With particular reference to redemption from death Jacob, a Nephite prophet, thus spake: "Wherefore it must needs be an in-

finite atonement; save it should be an infinite atonement, this corruption could not put on incorruption" (Book of Mormon, II. Nephi 9: 7).

Obedience to gospel requirements is likewise of universal application. It follows that if any man has failed, either through neglect or lack of opportunity to meet the requirement, the obligation is not cancelled by death.

THE LORD FORMED MAN OF THE DUST OF THE GROUND.

THESE are the words used in the story of the creation as they were given to the children of Israel. This simple story contains the fundamental truth that the Lord formed man from the elements found in the ground.

There are fourteen elements essential for the building up of a man's body of flesh, blood, and bones. Of these, nine can be found in any handful of clay; this may be the reason why we often use the term, "a tabernacle of clay." The remainder, or five elements, consists of gases. Though the human body appears to be very solid, it is made up mostly of gases. All calculations set forth in this article as to the quantity of elements, present in a body, are applicable to a man weighing ten stone and ten pounds.

Oxygen, that energetic gas which is so tranquilly compressed within our body, is something marvelous. There is enough distributed through the flesh and bones of a man to equal a weight of 106 out of the 150 pounds.

Of nitrogen, that inexplicable gas, there are about four and a half pounds. Though itself the most inert gas, when it unites with other elements, it becomes the most energetic gas in existence. Chloride of nitrogen is one of the most frightful explosives. It is said that all action of the brain, and the strength of the muscles, are derived from the breaking down of nitrogen compounds into more simple combinations.

Of hydrogen we find about thirteen and a half pounds. It is the lightest of all gases, and is used to inflate balloons. There are 2,400 cubic feet of it, sufficient to fill a balloon that would lift a man.

Though we look upon gas as something immaterial, to the Latter-day Saints there is no place for immaterialism. Take, for an example, water. It consists of two parts of hydrogen and one part of oxygen, both being gases when separate, yet, in the form of water, they feel very solid or material, and this is still more pronounced in water frozen to ice.

There are nine and a half gallons of water in a man's body. This has a variety of uses in the working of the human machinery, and we could not get along without water within us. It moistens the membranes of the nose, month, and throat, carries the blood corpuscles, dissolves the food, etc.

Chlorine, four ounces, and fluorine, two ounces, are two of the five gases referred to.

We shall now consider the solid elements, and, in order that all may comprehend the terms used, we shall try to explain them by referring to articles found in every household, such as matches, candles, lead pencils, sugar, soap, and nails. All the ingredients that form these articles are actually found in the human body, except the wood.

Of calcium, or common lime, there are two pounds.

Of phosphorus there are twenty-four ounces—a dose sufficient to kill hundreds of people, or of which more than four thousand matches could be manufactured.

The bones obtain their rigidity from the calcium. Phosphorus in union with oxygen, forms the hard substance called phosphate of calcium, and this makes up the skeleton.

Of carbon we have quite a sackful, viz., twenty-one pounds and a half—enough for a few thousand lead pencils. It provides the fuel which keeps our bodies warm and enables us to move about.

Of iron we find only forty-eight grains throughout the system, but this would be ample to make an inch-nail. But this small amount of iron is just as essential to the building of the human tabernacle of clay as the one hundred and six pounds of oxygen. With the help of iron the blood carries oxygen to the remotest parts of our body. Without the existence of the few grains of iron, man would die.

It may be pointed out that it is impossible to single out one particular element and call it the most important within the human body. The wonderful organization of the human body is far from being understood, but if the least of the elements which is essential in the making up of this marvelously complicated edifice were missing, the whole body would suffer.

Sodium in union with the gas chlorine, form the properties of common table salt, and there is nearly half a pound in the human fabric. It performs very important functions. It aids the fluids in passing through the thin membranes, promotes the absorbtion of the food, and the percolation of the blood from the minute arteries into the tissues.

Sodium, oxygen, and carbon combined, are the compounds of ordinary washing soda.

Every action we perform—the opening and shutting of the eye-lids, the beating of the heart, the heaving of the chest, to the bending of the finger—creates the waste known as carbonic acid, and if this were not removed, it would soon clog up the system. The removal of this waste product, is done by the soda. We may compare its function to that of the dustman, who collects the waste. Wherever a particle of carbonic acid is found by the soda, it seizes it and carries it to the lungs, whence it is discharged into the air.

Potassium, sodium, and ammonia, mixed with oxygen and hydrogen, are the ingredients of soap. When we eat fat, on its arrival in the intestines it is met by an alkali and made into soap, tons of which are produced in the body during the life-time of a man. Fats and starch are a mixture of carbon, oxygen, and hydrogen, and are similar to sugar. Quite a sugar-basinful of sugar can be found in man.

Out of the fat in a man—the quantity, of course, varies in an individual according to his state of health—from three to seven pounds of candles could be made.

The remaining three elements are magnesium, twelve grains; silicon, only two grains; and sulphur, three ounces.

It will be seen from this illustration that all these elements can be found in the dust of the ground, from which the human body is formed. There are also a few other elements found in some bodies, which, however, do not belong there, but are trespassers, such as copper, lead, aluminum, manganese, arsenic, alcohol, nicotine, caffeine, tannin, etc. These come from indulgence in beer, coffee, tea, tobacco, etc., and perhaps from tinned food.

To the Latter-day Saints the great truth has been revealed that the body we are building up during this mortal life of probation will be the same that we shall possess after the resurrection. How careful we should be, then, in the selection of the building material. Now we understand why the Lord gave unto Moses certain laws concerning the selection of suitable food for the children of Israel; also many laws of hygiene regarding cleanliness, and the treatment of diseases. These laws are the key to robust health and strength to him that yields obedience to them.

In our day, when men have so grossly departed from these God-given laws, spiritually and temporally, by using food and drink which cause speedy destruction of the delicate human temple, resulting in bringing forth a bald-headed, toothless, diseased generation, the Lord, knowing the calamity which should come upon the inhabitants of the earth in consequence of their transgressions, raised up the Prophet Joseph Smith and revealed to him the Word of Wisdom. To those who are wise and walk in obedience to these commandments, the Lord has promised that they would enjoy health and strength in their body and find wisdom and great treasures of knowledge, with the additional promise that the destroying angel shall pass them by. Unknown diseases are suddenly and silently creeping over the earth at home and abroad, even in neutral countries.

Paul, the great Apostle, understood this law and warned the ancient saints with these words: "Know ye not that we are the temple of God, and that the Spirit of God dwelleth in you; if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

East Finchley. HERMAN STULZ.

OBEDIENCE.

"THOUGH he were a Son yet learned he obedience" (Heb. 5: 8).

Although He was the only begotten of the eternal Father, being one of the Godhead, having power to lay down His life and take it up again, yet, in all His power and right as the Redeemer of the world, He always humbly obeyed His Father, saying, "Thy will be done, not mine." We hear Him saying, "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6: 38). At the river Jordan, asking baptism of John, He said, "For thus it becometh us to fulfil all righteousness" (Matt 3: 15).

Our Lord chose twelve apostles, that they should be with Him, and that He might send them forth to preach (Mark 3: 14). He taught them His great plan of salvation and instructed them in every principle of His gospel, in order that they might teach mankind to obey and to gain their Father's approval, and eternal life (Matt. 7: 21). "Take heed that no man deceive you" (Matt. 24: 4), was the first and all-important caution that He gave them, because Jesus knew that many false, blaspheming impostors would arise, each claiming to be the Messiah. "Then said he to them again, as my Father hath sent me, even so send I you" (John 20: 21). "Go ye therefore and teach all nations" (Matt. 28: 19-20). He impressed them with the necessity of obedience to those things that He had taught. All nations, kindred, tongues, and people were required to be obedient unto His commandments before they could meet with the approval of the Father, as He had done, and receive exaltation in His kingdom. Many were obedient, were baptized, and joined the Church, and they continued steadfast in the Apostles' doctrine. They learned to love their neighbors as themselves, and they that had possessions and goods sold them and distributed the proceeds among all men that had need (Acts 2: 41-45). By obedience to God's laws, whether given by His own mouth, or by the mouths of His chosen servants, peace came to earth and good-will to men.

The Apostles continued to preach obedience to their Master's commands, but they were rejected by the majority of the people of the world, who put them to death, and persecuted all who followed after them, until there did not remain an authorized minister of the Lord, on the earth. Then men appointed false teachers, who would turn their ears away from the truth and turn them unto fables, just as Paul foretold that they would do (I. Tim. 4: 3-4). Churches with unauthorized ministers increased in numbers, as the centuries rolled by, each one teaching doctrines in opposition to the doctrines of Christ.

Paul said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1: 8).

After long centuries of darkness, Joseph Smith, the Prophet, declared to the world that the angel whom John the Revelator saw flying in the midst of heaven, having the everlasting gospel to preach to the inhabitants of the earth, had appeared to him, and delivered his message. He was given authority to establish the Church again on earth, with all the offices of the former-day church of God. He was authorized to send messengers into all the world to preach repentance and baptism for the remission of sins, and to warn sinners to flee from the wrath to come. Those messengers of the Lord have been crying repentance to the world since the year 1830. but, as in the days of Christ's personal ministry, few have heeded the cry of warning.

Coventry. GEORGE E. HUNTER.

CHRONOLOGY OF THE WAR.

May 31.—The Germans reach the Marne, on a ten-mile front.

June 2.—The French attack the Germans on a fifteen-mile front, between the Durco and the Marne, and advance at several points.

June 5.—German attacks on the Oise and the Marne repelled by the French.

June 6.—German submarines raid the American coast. About 20,000 tons of shipping reported destroyed and 350 lives lost.

June 10.—As a result of a new attack between Montdidier and Noyon, the Germans advance one mile on the flanks and about three miles in the center.

June 12.—The Germans begin a new attack between the Aisne and Villers Cotterets Forest. Two small Italian torpedo boats attack an Austrian naval division in the Adriatic.

June 15.—The German advance on the western front held up for the time being. A revolution said to have broken out in Austria. Riots reported in Vienna.

June 17.—An Austrian attack on the Italian line on a ninety-three-mile front, begun on June 15th, repulsed with heavy loss.

June 18—A German attack on Rheims ends in failure.

June 19.—The Austrian offensive is now, by military experts, considered a decided failure.

June 22.—Italians claim that nine Austrian divisions have been annihilated during the recent battles on the Piave.

June 24.—Austrians in full retreat, pursued by Italian and allied forces. Food riots in Vienna and other parts of Austria regarded as serious.

June 28.—Reports from Russia are to the effect that ex-Czar Nicholas has been assassinated in a train while leaving Ekaterinenburg, and that the Czarevitch died as the result of long illness. It is also reported that the Bolshevics have been overthrown in Moscow by Korniloff and Kaledin, with the aid of German troops, and that Grand Duke Nicholas has been proclaimed monarch.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 4, 1918.

EDITORIAL

A GREAT DAY IN HISTORY.

THE fourth of July! The anniversary of the birth of the independence of the United States of America!

In two hemispheres there is joy to-day because a nation was born in the New World which, though less than a century and a half old as its own master, is in a position to give to its parents and friends in the Old World substantial aid in the present struggle for civilization.

Old Glory waving from public and private buildings, is no longer an unfamiliar sight in Great Britain, and it brings no heart-burning, nor jealousy. The conflicts in the days of yore are forgotten. God is making all things new. Two great nations have joined hands, under their respective flags, across the mighty deep. United they stand—as the two columns stood at the entrance to the Temple of Solomon—the guardians of that vast brotherhood of man which is taking form in our day.

On this side of the Ocean, it is difficult to many to realize what the Stars and Stripes is to an American citizen. Ingersoll expresses the intelligent American view of the Flag in these words:

"It means that every citizen of the Republic, native or naturalized, must be protected at home in every State, abroad in every land, on every sea. It means that all distinctions based on birth and blood have perished from our laws; that our government shall stand between labor and capital; between the weak and the strong; between the individual and the corporation; between want and wealth; and give and guarantee simple justice to each and all. It means that there shall be a legal remedy for every wrong."

That is the reason why all true Americans love and revere their Flag.

Another sight which is becoming familiar in these parts is that of American boys in the various uniforms of the land, sea, or air forces, marching, sometimes in seemingly endless columns. Their magnificent physique, their intelligent, open faces, their self-reliance, and their faith in the future, which seems to be in evidence in every movement, are the admiration of all who behold them. Their very presence is inspiring hope and a sense of safety.

From an historical point of view, the independence of the United States was brought about as a result of a disagreement between the mother country and her colonies on the question of taxation. Historians note that the separation was the outcome of a "pur-

blind policy based on an untenable theory," according to which "colonists had no rights as against the parent state." The conflict of views increased in bitterness on both sides, until, finally, on the fourth of July, 1776, the representative assembly of the colonies issued the world-famed *Declaration of Independence*, and caused the Liberty Bell to ring in the new era, from the dome of the State House in Philadelphia.

But that event must be regarded from a higher point of view than the historical, if a true appreciation of its importance is desired. The hand of God must be seen in it. As Joseph in Egypt could truly say that God had sent him there, so it can be said today that the Pilgrim Fathers were led by Providence to the New World, and that their experiences there, and those of their descendants, were part of the divine plan for the salvation of the world.

As Latter-day Saints we believe that the government of the United States was established by our heavenly Father. We believe that God, for many centuries, kept the American continents hidden from view, as it were, and that when the time came for the veil to be lifted, He caused that vast domain to be discovered, in order that there might be on earth a land with free institutions. The Prophet Joseph Smith held this view, and he regarded the Constitution of the United States as a heaven-given instrument of liberty. He says:

"The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is, to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun."

The Latter-day Saints believe that the United States became an independent nation with free institutions, in order that the Church might be established there in the latter days. When the time came for that epoch-making event, there was not a country under the sun, except the United States, in which the Church could have been established. Even in that country, chosen by the Almighty and proud of the Flag that symbolizes human freedom, the enmity was intense enough to cause a storm of persecution that almost overwhelmed the Church, in the mad, raging waves. Some of the leaders, notably the Prophet Joseph and his brother Hyrum, the Patriarch, were slain for the testimony of Jesus. But, thank God! freedom prevailed ultimately, as it could have prevailed in no other country at that time, and the Church, under the protecting wings of the great American Eagle, has grown and become an influence for good in the world, in the providence of God and by His almighty power.

The Latter-day Saints furthermore believe that the United

States was made an independent nation, in order that there a latter-day Zion might be established, with a New Jerusalem as its great capital, and a Temple upon which the glory of God will descend and rest by day and by night, as an outward sign of the presence of God within the sacred precincts. The birth of the American nation, we believe, was one link in the chain of events which will culminate in the prevalence of liberty, prosperity, and peace over all the world, and in the establishment of that kingdom in which justice, truth, and love will prevail.

For that reason we observe the day of America's independence with thankful hearts. We revere the flag that waves over every home in the great transatlantic Brotherhood of States, and we know that, as long as that beautiful emblem is unfolded, tyranny shall not prevail unchecked on this earth.

As Latter-day Saints we look forward to the day when another declaration of independence will be made, in which not only a few colonies, but all the world will be interested—a declaration of independence from the rule of the adversary of God, and an affirmation of allegiance to our Lord and Savior, the Prince of Peace.

The signs are multiplying, indicating that that great day is near at hand. God is trying to arouse the sleeping nations from their dreams of material things, to a realization of the impending change in the affairs of the world. He is trying to impress upon them the fact that the principles of domination, conquest, robbery, fire, and blood—of which such monsters of history as Attila, Tamerlane, Genghis Khan, and others, were the terrible exponents in olden times, and which in our day have been proclaimed in an attempt to make the beast of the world supreme, must be denounced and renounced for ever, and that the world, born anew by baptism in blood and the fire of tribulation, must begin a new existence under the laws and ordinances of the gospel of our Redeemer.

May we be able to read the signs of the times and comprehend their meaning! The coming of the Lord is near at hand.

J. M. S.

WHY BOYS SHOULD NOT SMOKE.

WHEN I think of the many blessings I have received during my life through abstaining from the use of tobacco, I feel a certain responsibility resting upon me, to write a few words of advice and warning to the youth of Zion, in the hope that those who are addicted to the injurious tobacco habit may be led to give up the use of a poison which slowly but surely undermines the constitutions of many of our promising men and boys.

I offer no apology for quoting from such well-known authorities as Thomas Cartwright, B. A., London; *The Case against the Little*

White Slaver, by Henry Ford; President Heber J. Grant and Elder David O. McKay, in their conference addresses, delivered in the Tabernacle, October, 1917. I would like to call attention briefly to the most vital organs of the body which are affected by the use of tobacco: the heart and the blood, the brain and the nerves, the stomach, the eyes, the general growth of the body, etc.

It is well known that one of the functions of the heart is to pump blood through the arteries and veins of the body. The arteries carry blood from the heart to nourish the body; the veins carry worn-out blood to the heart for purification through the lungs. The heart acts as a never-resting organ, for the distribution of blood, or the river of life, to all parts of the body.

The heart in a healthy person beats regularly. Tobacco is a stimulant to the heart, making it beat much faster than it should, and causing the heart to be greatly overworked, and it is likely to become diseased if the habit is persisted in. The interference by tobacco with the heart's action is, like all other ill-effects of tobacco, worse by far in the case of weak, unformed boys, than it is in the case of strong men, who are much more robust and able to withstand the effects of tobacco.

The blood is poisoned by tobacco, and becomes thin and watery, and it is evident that this poisoned blood cannot properly nourish the body, so that in time every part of the body becomes unhealthy.

The stomach is the organ in which foods are digested by the action of gastric juice. Tobacco irritates the coating of the stomach and greatly impairs digestion, causing the stomach to work much harder than is good for it. The supply of gastric juice becomes small, and the food, being very imperfectly mixed up with the small amount of gastric juice that is so supplied, is digested by the stomach in smaller and smaller quantity. In other words, the smoker suffers from indigestion, a serious and painful complaint that wears the sufferer out. He loses his appetite, and becomes thin, weak, and worn out, so that even if indigestion does not kill him, it certainly so weakens him as to make it easy for other complaints to do this.

The liver is also impaired by tobacco, and cannot keep up the proper supply of bile, the fatty matters are not properly digested in the bowels, and the smoker's indigestion becomes worse than if it were due to the weak action of the stomach alone.

The eye is a contrivance as beautiful as it is wonderful. It is so greatly injured by even small matters that it is protected by the eyebrows, the eyelids, the eyelashes, etc., but even these protections are not able to shield it from the evil that tobacco does to it.

Tobacco is above all a nerve poison, and the optic nerve is the part of the eye that suffers from the tobacco poison.

But perhaps the most frightful disease that tobacco may bring upon the smoker is cancer of the tongue or lips. For this deadly disease there is no cure. The end of it is death, and most doctors agree that by far the greater number of cases of cancer of the tongue or lips are directly due to smoking.

Every young man and boy naturally desires to grow up strong and healthy; it is impossible to do this if smoking is persisted in for any length of time.

I have already shown that tobacco injures the stomach and makes it impossible for the food to be turned properly into blood, and so prevents the body from being properly nourished.

A great doctor says:

"Tobacco-smoking induces a dreamy, imaginative, and imbecile state of mind, produces indolence and incapacity for mental exertion, and sinks the victim into a state of careless or maudlin inactivity, and selfish enjoyment of his vice."

In the *British Medical Journal*—a paper written by the wisest doctors in the land—the following statement appeared:

"Noticing the large number of smokers not yet fifteen years of age, a doctor made an examination into the health of thirty-eight of these foolish boys, whose ages ranged from nine to fifteen. And what did he find? In twenty-two cases he found poor blood, and bad digestion, together with a craving for strong drink. Twelve of the boys suffered from bleeding of the nose, ten could not sleep soundly; twelve had sores in their mouths, which soon healed up, however, when the tobacco was given up."

Hudson Maxim, the world-renowned inventor, comes out squarely against the cigarette, in this fashion:

"The wreath of cigarette smoke which curls about the head of the growing lad holds his brain in an iron grip which prevents it from growing, and his mind from developing, just as surely as the iron shoe does the foot of the Chinese girl. In the terrible struggle for survival against the deadly cigarette smoke, development and growth are sacrificed by nature, which, in the fight for very life itself, must yield up every vital luxury, such as healthy body growth, and growth of brain and mind. If all boys could be made to know that with every breath of cigarette smoke, they inhale imbecility and exhale manhood, that they are tapping their arteries as surely, and are letting their life's blood out as truly as though their veins and arteries were severed, and that the cigarette is a maker of invalids, criminals, and fools—not men—it ought to deter them somewhat. The yellow finger-stain is an emblem of deeper degradation and enslavement than are the ball and chain."

Luther Burbank, the wizard of the plant and vegetable kingdom, whose experiments have caused the civilized world to wonder, declares:

"There is no question whatever that cigarettes alone were the

cause of the death of several of my young friends who gave promise of making happy and useful citizens. No boy living would commence the use of cigarettes if he knew what a soulless, worthless thing they would make of him."

W. H. Coppins, Dixon, Ill., writes:

"Twenty-three years of my life have been spent in business-college work, and I say without hesitation that the cigarette has been the one thing which has caused more failures on the part of the boys using it than any other thing I can mention. I have labored with boys to give them up—successfully with some; with others I have failed. And not one that I know who has continued in the habit amounts to anything."

President Heber J. Grant, in an address in the Tabernacle, warned the Latter-day Saints against the use of tobacco, and said, in substance:

"As Latter-day Saints we have received a revelation from Almighty God not to use tobacco, and it behooves us each one to use his or her influence to the uttermost to see that our boys keep this commandment of the Lord, and pay no attention to the sophistries and the ideas and reasoning of men in favor of the use of tobacco. The end of all controversy has been reached for every true Latter-day Saint. The Lord has said, 'Tobacco is not good for man.' I want to read you what the Lord promises if you and I will refrain from hot drinks (which the Prophet of God said were tea and coffee), and from liquor and strong drinks of all kinds, and from tobacco:

"'And all saints who remember to keep and to do these sayings, walking in obedience to the commandments, shall receive health in their navels, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures, and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them.'"

Elder David O. McKay, in his address in the Tabernacle, highly commended the foregoing remarks of President Grant, and added his testimony as to the injurious effects of tobacco on the human body, and in a practical and carefully thought-out discourse, clearly proved that those who abstained from the use of tobacco were morally and physically superior to those who indulged in this vice, and this he proved by convincing statistics. To one passage of his address I desire to call attention:

"The nation to-day has appointed medical men everywhere to test the physical strength of your sons and brothers, before they are entitled to enter the army.

"Tobacco, the cigarette particularly, is a menace to manhood. It weakens the body. It unnerves men, where they need to have steady nerves.

"God forbid that our boys who have enlisted in one of the noblest causes that ever a nation sought to serve, may ever have it reported truthfully of them that any of them were unfit to serve their country because of their indulgence in these pernicious habits, or indulgence in passion."

In conclusion, I would again urge all men and boys addicted to the tobacco habit to give it up before it destroys their usefulness in the world, and probably blights a promising career, by undermining the health, and rendering the organs of the body unfit to perform in a satisfactory manner what nature demands. Bear in mind the wise words of Solomon, 'My son, if sinners entice thee, consent thou not.'"

The Improvement Era, Salt Lake City. H. M. O'GORMAN.

LINES TO MY BOY ON HIS MISSION.

The gospel, glorious gospel,
'Tis here on earth again;
Restored in all its fulness,
For ever to remain.

Go forward, my beloved,
No dangers, trials shun,
Continue in the mission
Which you have just begun.

Press on and never falter,
Though enemies appear;
In hours of deepest darkness
Your heavenly Father's near.

So when you are in danger
Approach your Father's throne.
He'll always hear our prayers,
And listen to His own.

And when you feel depressed, dear,
And know not what to do,
Just go to Him in secret,
And He will come to you.

By prayer you fill your mission,
By prayer you will progress;
The time is passing quickly,
As all men must confess.

And on that gladsome morning,
The Great Millennium,
To you our heavenly Father
Will say, my son, "Well done."

MARY CLARKE.

FROM THE MISSION FIELD.

Change of Address.—The Norwich conference headquarters address, formerly 49 Alexandra Road, is now 107 Northcote Road, Norwich.

Branch Conference.—On Sunday, June 23rd, 1918, two successful sessions of a branch conference were held at Manchester, Manchester conference. The Sunday-school class rendered a program in the afternoon. The visitors, President Lester F. Hewlett, and Elders Evan O. Perkins and Henry H. Parker, were the speakers. President B. W. T. Norman conducted both sessions.

District Meeting.—Representatives from Wakefield, Morley, Pudsey, Batley, and Leeds, met to hold a district meeting at Leeds, on June 16th. President George F. Richards was the principal speaker at each of the two sessions. In the afternoon session he expounded the doctrine of the Godhead; in the evening his words impressed the large audience with the necessity of a baptism in water. Elder E. Henry Clarke spoke on gospel principles, in the afternoon; and in the evening, Elder Ether L. Marley reviewed the essential features of the plan of salvation. Solos by Sister Elizabeth Clapham and Sister Lily Sutcliffe, a duet by Sisters Emily and Nellie Briggs, and a violin solo by Brother Leonard Higgins, contributed materially to the success of the meetings. Conference President Joseph S. Nelson conducted both sessions, and was one of the speakers in the afternoon session.

Branches Organized.—The Stonehouse branch of the Scottish conference was organized June 19th, 1918, with Elder Robert O. Graham as president. Remarks were made by President Leslie T. Harper, Elders William D. McAlister, Frederick L. Newton, and Robert O. Graham, and Brother William Russell.

On June 12th, 1918, a meeting was held at Loddon, Norwich conference, when a branch of the Church was organized. President Orial L. Anderson and Arnold G. Holland were in attendance. Brother H. A. Alexander was sustained and set apart as president, with Brothers James Hook and Frank Alexander as his counselors. Brother Frank Alexander was also set apart as branch clerk. A Sunday-school organization was also effected, with Brother James Hook as superintendent, Sister Emily Alexander as assistant, and Sister Eva Hook as secretary and organist.

Baptisms.—A baptismal service was held at 106 Ann Street, Belfast, Irish conference, on Wednesday, June 19th, when one soul was added to the fold of Christ. President Sidney L. Wyatt officiated. The confirmation was performed by Elder Arthur D. Evans.

At the Sunderland Sea-side, Newcastle conference, on Sunday, June 23rd, 1918, a baptismal service was held, at which four souls received admittance into the kingdom of God. Elder David Bennion officiated. The new members were later confirmed by President William J. Loosle and Elders David Bennion and William W. France (local).

On June 22nd, 1918, at Bradford, Leeds conference, seventeen applicants for membership in the Church were baptized. Elders Ether L. Marley, Fred. Palfreyman (local), and E. Henry Clarke officiating. President Joseph S. Nelson had charge of the baptismal and confirmation services, both of which were well attended. After the laying on of hands for the reception of the Holy Ghost, many of those present bore testimony to the truth of the gospel.

A baptismal service was held in the Newton Brook, near Bath, Bristol conference, on June 22nd, 1918, when one soul received the holy ordinance at the hands of President Stephen H. Winter. The new member was confirmed by Henry E. Neal, president of the Bristol branch.

DIED.

EASTON.—At Glasgow, Scotland, on June 14th, 1918, of old age, Brother George Easton. Deceased emigrated to Utah in the eighties, and there met many prominent men in the Church. He returned home fifteen years later, with others of his family, and became a member of the Church here. He had a firm testimony of the divine mission of the Prophet Joseph Smith, and never lost an opportunity to enlighten the minds of his associates concerning the lives and character of the "Mormon" people.

PEARSON.—At Bradford, Leeds conference, June 18th, 1918, of heart failure, Sister Pearson. Deceased was born May 25th, 1867, at Durham, and was baptized November 6th, 1915. Funeral services were conducted by the traveling elders. Sister Pearson was a faithful wife and mother, and died in full fellowship with the Saints.

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